An EXHORTATION TO THE SCOTES to conforme themselves to the honourable expedient and godly union betwene the two realmes of Englande and Scotland, dedicated to Edward duke of Somerset by James Harryson.

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¶ To the right high and mightie prince, Edward, Duke of Somerset, Erle of Hertford, Vilcount Beauchamp, lorde Seymour, Gouernor of the persone of the Kynges Maiestie of Englande, and Protector of all his Realmes, Dominions and Subiectes, his lieuetenaunt generall of all his armies, bothe by lande and by sea, Treasorer and Erle Marchall of Englande, Gouernor of the Iles of Gernsey and Gersey, and knight of the moste noble orders of the Garter: Iames Harryson Scottisheman wisheth healthe, honor, and felicitie.

Callyng to mynde (as I do oft) moste excellent Prince, the ciuill discencion and mortal enemitie, betwene the twoo Realmes of Englande and Scotlande, it bryngeth me in muche maruell, how betwene so nere neighbors, dwellyng with in one land, compassed within one sea, alied in bloude, and knitte in

Chriſtes faithe, ſuche vnnaturall diſcorde ſhould ſo long continue. Vnnaturall, I maie wel call it, or rather a Ciuill warre, where bre-thren, kynſmen or countreymen be diuided, and ſeke ỹ bloud of eche other: a thyng deteſtable before God, horrible to the worlde, and pernicious to the parties, and no leſſe ſtraunge in the iyes of reaſo-nable men, then if the lymmes and membres of mannes body, ſhould fall out within them ſelfes, as the hand to hurte the foote, or the fote the hande. If any vtilitie or gain ſhould growe thereby, it were the leſſe maruail, but when there doth nothyng enſue, but ſuche fruite as warre bryngeth furthe, whiche is ſackyng of tounes, ſubuerſion of holdes, murder of men, rauiſhmēt

of

of women, slaughter of olde folke and infantes, burnyng of houses and corne, with hunger and pesti-lence, twoo buddes of the same tree: and finally, the vtter ruyne of the whole kyngdom. I wonder that e-mongest so many pollitique rulers as be, and haue been in both realmes, the mischief so long spied, the remedy hath not yet bee sought. Who is so blynd that doth not see it, or who so harde harted, that doth not pitie it? I omitte here to speake of the greate afflictiõs and miserie, whiche Scotlande hath susteined by warres in tymes passed, a matter ouer lõg to be rehersed, and yet to great to be forgotten. But to come to later tyme, what hath been doen within these sixe yeres, sithe the warres wer re-

uiued, how the coũtrey hath been ouer runne, spoyled and heried by Englishemen on the one side, and by our awne warremen or rather robbers on the other side (to speke nothyng of the plague of God) it would greue any harte, to thinke. If this miserie tell onely vpõ the mouers and mainteners of suche mischief, it were lesse to be lamented, but thei sitte safe at home, and kepe holy daie, when the feldes lie ful of their bodies, whose deathes thei moste cruelly and vnchristiãly haue procured. If Edẽbrough, Lieth, Louthian, Yers or Tiuidale had tongues to speake, their loude complaunte would perse the deafe eares. But what nedeth speche, when their iyes maie se plain enough, what their deuillish hartes

tes

tes haue deuiſed. This miſerie is muche to be ſorowed, and more to be ſorowed, then their wickednes to be deteſted, whiche haue kynd=led the fire, and ſtill laie on brau=des to feede theſame. In whom if either reſpect of Religion, whiche thei profeſſe, or zeale of Iuſtice, whereunto thei are ſworne, either feare of God, or loue to their coun trey, did any thyng woorke, thei would refuſe no trauaill, nor tor=ment of body nor mynde, no, nor death (if it wer offered) for ỹ ſaue=garde of theim, whoſe diſtruccion thei haue wrought. And theſe bee onely twoo ſortes, the one is of ſuche, as either for feare of their Hypocriſy to bee reueled, or euill gotten poſſeſſions to be tranſlated would haue no peace nor cõcord:

the other bee ſuche as for a lawe-
leſſe libertie and doyng wrõg vn-
puniſhed, would pull out their
heddes from all lawe and obedi-
ence. Such and none other be ad-
uerſaries to our cauſe. If theſe. if.
ſortes (I ſaie) ſhould fele but half
the miſerie, whiche the poore peo-
ple be driuen to ſuffre, thei would
not be halfe ſo haſtie to ryng alar-
mes. Theſe be thei whiche profeſ-
ſyng knowledge, abuſe the igno-
raunce of the nobilitie and com-
monaltie, to ỹ deſtrucciõ of bothe,
hauyng peace in their mouthes,
and all rancor and vengeaunce in
their hartes, pretendyng religion,
perſwade rebellion, preachyng o-
bedience, procure al diſobedience,
ſemyng to forſake all thyng, poſ-
ſeſſe all thyng, callyng themſelfes
ſpirituall,

ſpirituall, are in deede moſte carnall, and reputed heddes of the Churche, bee the onely ſhame and ſlaunder of the Churche. If theſe people would as earneſtly trauail for the concord of bothe realmes, as thei indeuour with toothe and naill to the contrary, theſe miſchiefes aforeſaied, ſhould either not haue happened, or els at the leaſt, not ſo long haue continued: by whoſe lure, ſo long as the nobles and cõmons of Scotlande be led, I am in diſpaire of any amitie or frendſhip betwene theſe two realmes. GOD bryng their falſehed once to light, and turne their iniquitie vpon their awne heddes.

BVT to my purpoſe, ſeyng the miſchief ſo greate, the aucthors ſo many, the mainteinaunce ſo ſtrõg,

and so few that seke amendement: in declaracio of myne earnest zeale and vnfained affeccion towardes my cõtrey, I in default of other, put my self in preasse. And though least able, yet moste willyng and desirous of the honor and quiet of bothe realmes, whiche cause, seing it correspondeth to vertue & godlinesse, me thought it conuenient to seke for thesame, a patrone vertuous and Godly, whereby your grace entered my remembraunce, whose procedynges hetherto haue made manifest to the worlde, what an ardent zeale ye beare, to thaduauncement of all veritie & truth: So that all men conceiue certain hope, that by your high wisedom, pollicie, and other Princely vertues, the stormes of this tempesti-

ous

ous worlde, shall shortely come to a calme. And seyng God hath not onely called you to the height of this estate, but so prospered your grace in all affaires, bothe of war and peace, as your actes bee comparable to theirs, whiche beare moste fame: your grace cānot merite more towardes GOD or the worlde, then to put your helpyng hande to the furtheraunce of this cause. Hereby shall you declare an incōparable seruice to the kynges Maiestie of England, whiche beyng young of yeres, is yet ripe in vertue, to gouerne any kyngdom, whose excellent giftes of nature, and inclinacion to all Godlinesse considered, the world is in opimō, that he shalbee nothyng inferior to the greate honor and glorie of his

his father, whose prayses I ouer passe, fyndyng my selfe vnable to expresse theim in any degree. But sith your grace, as a person moste electe, is called to the gouernaũce and tuicio of his persone, and protection of his realmes and dominions, all mennes expectacion is, that hauyng so apte a moulde to worke vpõ, you shall so frame his youthe with verteous preceptes, Godly examples, and sincere educacion, as he shall proue a kyng equal with those, whom old histories, do moste commend. Wherein your graces laude cannot wante, beyng so worthie a gouernor of so noble a kyng: and muche more if by your pollicie, diligẽce, and circumspeccion, he shal at his perfect yeres bee restaured to the whole

isle

ifle of Brytayn, wherunto as he is iuſtely entitled: So God the pꝛo-tectoꝛ of al iuſt cauſes, ſhal bꝛyng your attẽptes therin to good ſuc-ceſſe. Foꝛ the furtheraunce where-of, I haue declared myne opinion in wꝛityng, whiche, with humble harte I offre and dedicate vnto your good grace: not as a gyfte woꝛthie ſo greate an eſtate, but yet not vnmete foꝛ my purpoſe, ne foꝛ the tyme & occaſion pꝛeſent, wher-in though I neither perſwade my cauſe ſo pithihely, ne open it ſo li-uely, as to ſo weightie a matter is requiſite: Yet it maie ſerue either foꝛ a teſtimonye of myne honeſt meanyng, oꝛ miniſter occaſion to better learned men, to dilate this argument moꝛe largely, whereby all warre and hoſtilitie maie ceaſe

and

and peace and concord take place. GOD the verie author of peace, euer preserue your grace, to the increase of thesame, and furtheraũce of all Godlinesse: and graunte to the kynges Maiestie of England his righteous possession of the whole monarchie of Britayn, to thadvauncemẽt of Gods glory, cõfort to his lieges, and confusion of his enemies.

MON
DIEV ET
DROYT

The cause wher of I treate beeyng so weightie, the discourse so large, & my witte and cunnyng so small to set it furthe, I might well be discoraged to entre so greate a ground: but that loue to my countrey on the one side, and desire of concorde and quietnes on the other side, moue me to speake, hopyng that the honesty of the matter shall supplie the rude handelyng, and the plain veritie, to stand in stede of eloquẽce and cunnyng. For like as in an euill cause, muche arte and conueyaunce must be vsed, afore it can appere good: euen so in a cause true, honest, and righteous, there needeth no subtile

perſwaſions or fineſſe of woor-
des: but how muche the plainer
ſo muche the better, and how
muche ȳ more eloquent, ſomuch
the more ſuſpicious. For truthe
is ſufficient of her ſelfe, and nee-
deth no colours, no more then
natural beawty, nedeth of pain-
tyng. Taking this for my foun-
dacion, I maie the more boldely
procede without feare of offence,
ſeeyng my cauſe is ſuche, as all
good men will further, all wiſe
men fauor, and all Godly men
defende, as that whiche beeyng
enbraced, ſhall doo good to ma-
ny, and hurt to none, and beyng
neglected, ſhall hurte a multi-
tude, and auayle no man, ten-
dyng no leſſe to the commoditie
of the aduerſaries, then of the
fauorers.

fauorers. Thus the ground be=
yng so true, the occasion so ho=
nest, and the querell so righte=
ous, there wanteth nothyng but
one that could set thesame furth
accordyngly. And seeyng suche
as canne best, liste not, and that
ought moste, will not, and that
wold faynest, dare not take this
vniuersall cause in hande, I be=
yng simple vnlearned, and most
barayn of all orators arte and
perswasiõ, yet armed with truth
moued with honestie, and pro=
uoked by loue, towardes God
and my countrey, (as Dauid a=
gainst Golias) entre the felde a=
gainst the mightie Giauntes, e=
nemies of concorde and vnitie,
desiryng all my countreymen of
Scottande (whose cause I now

ſpecially entreat)to geue me pa=cient hearyng, whileſt I ſuade theim to that, whiche ſhalbe ac=ceptable to God, commendable to the woꝛld, ioyfull to their frē=des, hatefull to their enemies, pꝛofitable to all parties, and to none ſo muche as to themſelfes.

TO groũd my cauſe vpõ truth (as I pꝛomiſed) I will ſette my foundacion, vpon the infallible truthe of Gods wooꝛde, takyng this texte foꝛ my purpoſe. Omne regnũ in ſe diuiſum deſolabitur: that is to ſaie: euery kyngdõ diuided in it ſelf, ſhalbe bꝛought to deſo=lacion. If this ſentence bee well marked, and the perſone of the ſpeaker conſidered, I ſhall not nede to bee long in perſwadyng you to beleue it. The woꝛdes be

true

true: for he that spake them, can-
not lye, whiche is Christ himself
the aucthor of al truth and veri-
tie. But though Christ had not
spokē them, let vs se whether co-
mon reason dooth not affirme
theim, and the experience of all
realmes and countreis, in al ty-
mes and ages, hath not appro-
ued theim. And to fet our exam-
ples not out of straunge coun-
treys, loke well vpon the Chro-
nicles of this iland of Britain,
and consider the estate thereof,
from the beginnyng, and com-
pare theim, with the histories of
other nacions, and you shal not
lightly heare or read of any one
countrey sithe the worldes crea-
cion, more inuaded, wasted, and
destroyed, then this Islande, ne

of people moze often, ne moze cruelly ſpoyled, exiled, oz afflicted, then the inhabiters thereof, and all by diuiſion and diſcozd: the ſedes wherof, beyng laied in by the deuil as pouder vnder a walle, after it once toke fire, did ſo terribly ſhake the foũdaciõs of their common weale, that it riued a ſunder their kyngdome and monarchie, and diuidyng it into partes, bzoughte the whole at laſt to ruyne and deſolacion, which hath not been fully recouered to this daie, noz in my iudgement like to be, ſo long as the iſlande is diuided into two partes, and knowen by two names, that is to ſaie, England & Scotlande, and vnder twoo ſeuerall gouernours. The cauſe whereof

though

though it maie chiefly bee aſcri=
bed to the iuſte vengeaunce of
God, prouoked with the ſynnes
of the people, as Gildas witnes=
ſeth: yet is it clere that the onely
meane thereof, was diſcord and
diuiſion, emong the Inſulanes,
wherby it came to paſſe, whyleſt
euery one ſtriued, all were ouer
comen, and made an eaſy prey to
ſtraũge nacions. For although
outward enemies, vpon tiranny
and conqueſt, as the Romayns,
or els expulſed from their coun=
treys, and driuen to ſeke newe
dwellynges as the Pictes, or al=
lured with ỹ fertilitie of ỹ ſoyle
as the Scottes inhabityng, the
norty partes of Irelande, inua=
ded this iſlande: Yet could thoſe
people neuer haue kepte quiete

possession, ne reigne so long as thei did, but through diuision and discord emong the Brytaynes, whiche beeyng stiffe necked against God, and ingrate eche to other (as the said aucthor writeth) by their demerites, wer not onely ouercome with outwarde inuasions, but finally lost their name and Empire, whereby the inhabitauntes beyng mixt with straungers, haue euer sithe been vexed with intestine warres and ciuill discorde, to the irremediable ruine and desolacion therof, vntil it shal please Gods goodnesse to haue mercie on the people, and to reduce the islande to the firste estate, to one Monarchy, vnder one kyng and gouernor, as it was in the Britons

tyme

tyme. But if God of his goodnesse, without our desertes hath in these latter daies, prouided that blessed meane and remedy for the glorie of his name, and for our wealth and commoditie: and wee for our parte, either of stubburnesse will not, or of wilfulnesse liste not, thankefully to receiue his synguler grace and benefite so freely offered, what then maie bee thoughte in vs? Ought not then all good men thynke (as thei dooe in deede) that all the mischiefe, effusion of bloud, hūger and other miseries ensuyng of warre, fall vpon vs worthely and by deserte. Yes verely: And surely in this parte, I must desire you my countreymen, bothe of pardon and pati-

ence, when I shall disclose the cause of this mischief, and the long continuaunce thereof, to come rather of vs, thē of the cō=trary parte, whiche iudgemente (God is my witnesse) procedeth neither of adulacion to English men, nor of malice to any estate, but as my conscience moueth me, and as the truthe to al wise=men maie appere.

BVT afore I will stirre that vnsauery sinke of treso and tre=cherie, as one that intendeth to make a greate lepe, I muste bee forced to ronne backe to fetche my course, wherefore, omittyng the mattiers of the tyme presēt, I muste repete the estate of this iland from the beginnyng, and what were the causes of this di=

uision

uision at the firste, and by what waies it hathe continued from tyme to tyme, and how it is yet norished, to the ende that vpon the causes opened, and the persones detected, that bee workers therof, the remedies maie be the soner founde, and simple people beware of those, that with fayned fables and lies, haue ledde them long blindfold, & so would kepe them, to the perdicion both of their soules and bodies, and then shal we se, whether this saiyng of Christ afore recited, maie not be wel verefied in vs of Britayne. In the discourse whereof, because the right & title whereby the kynges of Englande claime to be superior Lordes of Scotland, is incidētly touched: I wil

vse

vse for the more parte the testi=monies either of Scottish chro=nicles, or forein writers, and li=tle of the Englishe, onlesse where bothe Scottishe and Englishe do agre, or where by apparaunt reason, the truthe standeth more on thone side, then on the other: and all to aduoyde the common cauillacion of suche, as say, how the Kynges of Englande, proue their title to Scotlãde, onely by Englishe authors.

THE opinion of moste wri=ters, and specially of Latins (at whom, aswell for auncientie, as indifferẽcie, I take my ground) is, that this islande of Britayn, whiche cõteineth bothe realmes of Englande and Scotland (as I saied afore) was at the firste, called

called Albion, that is to saie the white lande, hauyng that name Ab albis rupibus, that is to saie, of the White Rockes and Cleues, whiche appere vpon the sea cō=stes of thesaied iſlande, euen as we at this daie call the countrey from whence the Brasill wood cōmeth, Brasilia: whiche opinion is moze pzobable then the deuiſe of a late Welſhe Poete, ymagi=nyng how it was called Albion, of one Albina, eldeſt of the fiftie daughters, of one Diocleſian kyng of Syzia, whiche hauyng killed fiftie kynges, beyng their huſbandes, wer foz theſame exi=led. And after long wanderyng in ỳ ſeas, arriued at laſte in this Iſlande, where thei ingendered with ſpirites, & bzought furth. l.

Giauntes

Giaũtes, whiche wer Gog Ma=
gog and his felowes, with ſuche
poeticall fables, not onely with=
out good foundacion, but alſo
mere cõtrary to all auncient ſto=
ries, and welnere againſt al poſ=
ſibilitie of nature. But as the be
ginnyng of all nacions for the
more part be fabulous and vn=
certain, ſome fetchyng their pe=
degre frõ the Goddes, and ſome
from the deuils, as the Grekes
from Iupiter, the olde Gaules
from Pluto God of helle: ſo the
better opinion, alwel of the latre
writers, as alſo of Gildas a
Britayn is, that this iſland was
inhabited from the beginnyng,
by thoſe that were borne in the=
ſame, & afterward as the world
multiplied, grewe vnto a greate

peo=

people, and from a people vnto a kyngdome, and gouerned by kynges, as by stories is to bee seen, of whom the firste that wee finde, was one Brutus, whiche, whether he came out of Italy or not, is not muche materiall, but certain it is, that suche a one reigned, and was firste kyng of the whole islande: whiche beginnyng of the people, dooth make muche more with the honor and glory of this islande, then to deduce a pedegree, either from an outlaw of Italy, or a tirauntes sister out of Egipt, as Welshe & Scottishe Poetes, haue phantastically fayned. For if wee accompt nobilitie by auncientie of yeres, & length of tyme (as some vse nowe a daies) what can bee more

more auncient, more noble, more high, or honorable, then to haue a beginnyng beyond all memory, and in processe of yeres, from small families, to growe into a greate Monarchie & kyngdom. In whiche poynt, the old latins of whom the Romaynes discended, sette a greate parte of their glory, callyng themselfes Aborigines, that is to saie: a people from the beginnyng.

BRVTVS the first kyng of this whole Islande, by whom it was called Britayne, & the people thereof Britaynes, reigned the yere after the creacion of the worlde, foure thousande, C C. and .xlij. and as writers affirme had three sonnes, Locrinus, Albanactus, and Camber, emong whō he

he diuided the whole iſland, aſſi-
gnyng ỹ ſupꝛeme empire with ỹ
greateſt and moſte fruitful part
toward the Southe, vnto Locri-
nus his eldeſt ſonne, of whom it
was called Logres, and now En
gland. To the ſecond ſonne, na-
med Albanactus, he aſſigned ano-
ther part towardes the Northe,
whiche at this day the Scottes
poſſeſſe: by which Albanactus, the
coũtrey was called Albania, and
the people, Albanactes, as ſhalbe
ſhewed hereafter. The .iij. part,
lyng Weſt, & towardes the ſeas
of Gaule, whiche nowe is called
wales, he gaue to Cãber his yõ-
geſt ſonne, by whõ it was called
Cambria, & the people, Cambrians,
as thei cal thẽſelfes to this day.

AND though the iſland was

thus parted, betwene the three brethren, yet the supreme power and kyngdome, remained alwayes in the eldest: to whom the other twoo were obedient, as to a superior kyng. The proofe whereof, if any bee so curious to require, I aunswere, that thesame histories, whiche speake of this particion, declare in likewise of the subiection: So that admittyng them in the one, thei muste likewise bee admitted in ỹ other. For ỹ more corroboracio̅ whereof, the histories, bothe of Britō̅s and Romaines agre, that the Iland̄e was vnder kynges at the beginnyng: whiche as thei were called kynges of Britayne, so was ỹ general name of the people, Brytons, neither was there

any

any other state or kyngdome in the Iſlande at thoſe daies, but onely of Britons. In ſo muche, that the Romaines, beyng moſt diligent reporters of the names of Princes by thē ſubdued, and countreys conquered, whereas thei make particular mencio of diuerſe kynges ofthe Britaines and of ſūdery cities in Britain, yet do thei neuer name any people called Scottes, ne make mēcion of any ſuche Princes, as is pretended to haue ruled ouer thē whiche, if thei had been ſo glorious, bothe in warre and peace, as thei be ſet furthe: how ſhould their actes haue been hidden to the Romaines, which contended with all men for glory, for thirſt whereof, thei ſometymes ſought

enemies at ỹ worldes ende. And though it maie be saíd, that Cæsar and diuerse other neuer came so farre as Scotlãde, by a great distaunce: yet, how could it be, ỹ Iulius Agricola, whiche, after the Southe partes of Britain was made a prouince to ỹ Romayns inuaded vnto ỹ Orcades, which is the fartheſt part of Scotlãd: & after .viii. yeres warres there at the foote of the mounte Grampius, now called Grãzebẽ, fought against Galgacus with ten .M. Britaines, whom he there ouerthrewe: how (I saie) could he bee ignoraunt of the Scottes or of their warres? So that it muste be graunted, that at thoſe daies, either thei wer not in Britayne, or if thei wer in Britayne, their

name

name and power was nothyng suche, as we pretend. For who so diligently considereth the course of the said stories, shall well se, ỹ neither Pictes ne Scottes had any dominion in Britayn, vntil about the declinacion of the Romain Empire: and that the Pictes entered into Britayn before the Scottes, in the time of kyng Marius, whiche was aboute the yere of Christe. lxxij. After whiche tyme, with the helpe of the Irishe Scottes, thei vexed the Britaines with cōtinuall incursions. These Pictes wer a people of Scithia, now called Tartarie, & driuen out of their countrey, sought herberough emonges Irish Scottes, who beyng nothing glad of such gestes, pro-

cured theim to set foote in Bry-
tayne as thei did in deede, and
ther continued many yers after.
This people wer called Pictes,
because in stede of garmentes,
thei vsed to paint their skynnes
with sundery figures of beastes
and birdes, hauing collers of y-
ron about their neckes, and gir-
delles of thesame, aboute their
wastes, and specially the nobili-
tie of theim, whiche estemed the
same for a greate poynt of bra-
uerie. This doth Herodiã write
in the life of Seuerus themper-
or, whiche came into Britayne,
and repaired the walle, begonne
afore by Adrian his predecessor,
by whiche walle, the Prouince
of the Romaynes was diuided,
from the residue of Britain, and
was

was made firste to resist the incursions of suche Britaynes as thei accompted, sauage and barbarous. The ruynes of this wal, are to be seen at this presēt: wherefore it semeth to me, that afore the time of thesaied Adriā, the name, neither of Pictes ne Scottes, was neuer knowen in Britayne, so that if thei had any possession there afore, thei came to it, rather by stelth then by any open force, or conquest. I speake not this to minishe the honoure and glory of my countrey, nor to deface ẏ nobilitie, or the valeaūt actes of the Scottishe kynges, but to shewe that the first inhabitors of this islād, wer al Britaines, more then. vi. C. yeres afore Scottes had any kyngdō

there, and that thei had no suche originall, as some haue phantasied, but ỹ thei are a people mixt with Britaynes & come of Britaynes. In proue whereof, it is saied, that the Armes of Scotlãde, borne at this daie (the trace of the floure deluce except, whiche was late put in) is the selfe same armes, that Brute bare: yet wil I not affirme that Scottes be mere Britaynes, or Englishe men mere Britaynes, but that the more parte of bothe people bee discended of Britaynes. For though the Iland hath been often inuaded by sundry naciõs as Romaynes, Pictes, Scottes Saxons, Danes, and lastely by Normaynes: yet doth it not folowe, ỹ the whole bloud of Britaynes

daynes was so extincte thereby, but that there must great numbre remain in euery parte of the iland, wherby it maie be saied ỹ the race of thẽ is mixte, but not merely fordoen and extirped: for no countrey can bee so inuaded by straungers, ỹ the whole race of the olde inhabiters, can bee worne all out, but that the substaunce or more parte, shall still remain. As for example, Italie hath been inuaded by Gothes, Vandales, Honnes, and other barbarous nacions, can it therfore be saied that the whole Romain blod is vtterly extinct: no verely: for of necessitie, ỹ stocke dooth still abide, thoughe not wholy, yet in the more part. And likewise of Englãde and Scot-

lande, I doubte not to saie, and am able to proue, that the great parte of bothe realmes, is come of ỹ old Britayns. And thoughe we haue been mixed with forayn nacions, whereby the Britayne tõgue is chaunged & out of vse, yet doth the bloud and generacio remain: and as for the Irish toungue, whiche thei speake in the North partes of Scotland, dooth no more proue them to be mere Irishe, then the Englishe toungue vsed in all the South partes of Scotlande, proueth the people there to be Englishe.

BVT to resorte to our purpose, how can it stand with reason, that the Pictes and Scottes, two strong naciõs should make great warres, should so often in-

fest

feſt and bere bothe Brytains & Romaines, ye and ouercome thē and at length ſtabliſh two kingdomes in the Iſland, and no remembraunce thereof founde in any ſtory, either of the Britains or Romaines, nor in any other autentique or approued Cronicle. For Cęſar Tacitus, Ptholomęus and Plinius, Romayne aucthors (thoughe we ſpeake of no mo) & on the other ſyde, Gildas, mooſte auncient writer of the Brytaines, though euery wher in their hiſtories, they make ſpecial mēcion of all the people, then dwelling in Britayne, yet ſpeake thei nothing of thoſe twoo nacions, whiche if thei were chefe & ſtrōgeſt (as oure writers pretende) how coulde their names be pre-

termitted

termitted of so many aucthors, wherby one of these two thinges muste be graunted, that either they were not then come into Britayne, or els (if thei were come) they remayned subiectes to the Britaynes, according to the English history. Agaynst which though it may be obiected, that Britayne was not alwayes frō the beginning, vnder one kyng or one Ruler, but was gouerned somwhiles by one, and somwhiles by mo, (as the Romayne stories declare) whereby there should be no suche Monarchie and kyngdome, nor any such order prescribed by Brute, as the English stories specifie: yet doth that make nothing to proue, the Scottes not to be come of Britaynes,

taynes, ne enforceth any title for them, to be no subiectes to England: for it may stand together, that the estate of Britayne was suche at the begynninge, as the Englishe cronicles mencion: & as in time all thinges chaunge, so by occasiõs ensuyng, the first ordre might be broken, and frõ one intier kyngdome, to be diuided into partes, as it should seme, that it was about the coming of Cęsar, who writeth, that at his arryuall in Britayne, the cities by cõmon assente, elected Cassibilanus, to their king, wherby it maye be gathered, that the Monarchie therof, was thẽ broken by some faccion within the Islande, which caused it to be a more easy prey to enemies. And this

this verefieth my wooꝛdes ſpo-
ken afoꝛe: that diuiſion and diſ-
coꝛde of the people bꝛought this
Iſlande firſt, into ſubiection of
other nacions. This is confir-
med by the Romayn ſtoꝛies, but
namely by Cornelius Tacitus, ſai-
ynge that Bꝛitaynes at the firſt
were vnder kynges, and after-
wardes by faccions and ſedici-
ons of Pꝛynces and great men,
were ſo diuided in thẽſelfs, that
to reſiſt an vniuerſal peril, ſcar-
ſely twoo oꝛ three countreys at
the moſt, would agꝛe together:
ſo fighting in partes, at laſt the
whole was ouercome. And by
this meane was Bꝛitayne fyꝛſte
ſubdued, & made tributarie to
the Romayns, vnder whome it
cõtinued in fouꝛme of a pꝛouice,

vntill

vntill the tyme of great Constantine the Emperour, by whome it was restored to libertie: yet was it not so brought in subiection al this tyme, but that there were for the most part, kinges in Britayne, as our stories testifie, and likewise the Romayne: wherein we reade of Atuiragus, whome Iuuenal writing to Nero, signifieth to be a kyng by these woordes: Dertmone Britãno, excidet Atuiragus, that is to saye: Aruiragus shall fall frome the stem of Britayne. And after hym, of Lucius, ỹ first christẽ king, whõ Eluterius bishop of Rome, in one of his epistles, calleth kyng of Britaynes, and so of Coelus with diuers other. Wherefore admitting the state of Britayn to have been

ue been ſuche at the beginning, as the Engliſh ſtory affirmeth, (which we muſt admitt, becauſe the contrarye appeareth not) though there happened ſom interrupcio of the Monarchie by the Romayns, or otherwyſe: yet when the people atteyned their libertie, and were gouerned by kynges of their awne: we muſte preſume, that thei obeied them & their lawes, & the people to hold their landes in like courſe, as was ordeyned at the firſt: wherof it muſte folowe, ỹ if Scottes were in Britayn at thoſe daies, they knowledged ỹ kynges of Britayn for their ſuperiors, according to the ſtories. In which point I will not muche ſtycke, conſideringe the name of Scottes

tes was not then knowen, as I
said afore. And though our wri-
ters dreame diuerse thynges to
the contrary, we cannot admitte
their bare allegaciõs in dispro-
fe of so many stories, of so graue
writers, in whõ, as there is lesse
suspicion of parcialitie, so was
there more certaintie of knowe-
ledge, then in the other, whiche
were vnborne after theim, by a
great numbre of yeres. But ad-
mit no suche ordre to haue been
prescribed in gouernemẽt of the
kyngdome, as the Englishe sto-
rie alledgeth: and though there
had been, yet the interrupcion to
be sufficient cause, to breake the
same: and admit the Scottes to
haue been then in Britayne as
thei were not: Let vs se whether

we cannot vnite these people by another waie. It is certain that after the Romayns had reduced the South and West partes of Britayn into a prouince, as mē desirous to enlarge their empire neuer content with part, till thei had the whole, thei inuaded the Northe partes of Britayne, and ceased not, till thei came to the Orcades, and so in fine, brought the whole islande in subteccion: their stories herein bee playne.

AND no lesse plain is it, that Constancius thēperor, who died at Yorke, maried Helene, called saincte Helene, doughter & heire to Coyll kyng of the Britayns, of whom he begatte the greate Constantyne, afterwardes Emperor, not onely of Britayn, but

also

also of ỹ whole woꝛlde: in whose persone, bothe titles, aswel that, whiche the Romaynes had by conquest, as also that, which his mother Helene had (as heire of Bꝛitayn) wer vnited & knit together, and he without al doubt oꝛ controuersy, was very Emperoꝛ of al Bꝛitayn, wherby the iland after long seruitude, was at last (as it wer by Gods pꝛouidence) restoꝛed to his foꝛmer libertie & honoꝛ, themperoꝛ beyng begotten in Bꝛitayn, sõne of her, that was heire of Bꝛitayne, boꝛne in Bꝛitayne, and create Emperoꝛ in Bꝛitayne. Now if Scottes wer then in Bꝛitayn (as our wꝛiters alledge) then wer thei subiectes to Constantine, because the stoꝛies be euident, that he had al

Bzitayn in possession, wherunto whether he came by Helene his mother, or by Cõstãcius his father forceth not much: for it sufficiethfor our purpose, to proue ỹ al Bzitayn, was vnder one Emperor, and beeyng vnder one Emperor, then was Scotlande and Englande but one Empire. In confirmaciõ wherof, besides the testimony of old histories, there be two notable thynges yet obserued in Englande, by all the kynges successiuely, euen sithe ỹ saied Constantine. The one is ỹ thei weare a close crowne Empe riall, in token that the lande is an empire free in it self, & subiett to no superior but GOD. The other is, that in al their warres, thei beare a banner with a red Crosse

Crosse, for their ensigne, in memory of that Crosse, whiche appered to themperor Constantine gooyng to battaill, when this voyce was heard: Constantine, in hoc signo vinces, that is to saie, with this ensigne thou shalt prevaile. These twoo monumentes of honor & religion in Britayn, wer receiued frō that noble emperor.

EVTROPIVS witnesseth, that Britayne rested in libertie, duryng the life of Constantyne, who left behind hym. iii. sonnes successors of his Empire, Constancius, Constans, and Constātyne, to whom beeyng youngest, there fell for his porciō, Britain Spayne, Fraunce, and the Orcades. This Constantyne was

after slayne in Italye, by whose deathe, the Empire of Britayne came to his brother Constãcius whiche reigned twenty yeres, in whose bloud, it remained. xxiiij. yeres after, ꝑ is to saie, vntil the v. yere of the ii. brethren, Gracian and Valentinian, Emperors, what tyme by fauor of the people, Maximus was creat emperor in Britain. This Maximus as Hector Boetius alledgeth, in ꝑ. vij. boke of his historie, discẽded of ꝑ bloud of greate Constantine, & reigned ouer the whole illãde of Britain and the Orcades, seuẽtene yeres without interrupciõ. And being desirous of more empire, with a greate numbre of Britaines, entered into Fraunce, & slewe Gracian the Emperor at Lions, and

forced

forced Valentinian the other brother to flee to Constantinople, for ayde of the Emperoure ther. Neuertheles (as al worldly thynges be mutable) hys fortune was to be slayne in Italy, leuynge behynd hym a sonne named Victor, who was slayne in Fraunce: whereby the state of Britayne, drew euery daye into worse. It were longe to reherse the mutacions of thinges, happening in Britayn, frō the tyme of great Constantine, vnto Valentinian the Emperoure, in whose dayes, the Empire of Roome was inuaded with great multitudes of Barbarous nations. And in his tyme, did ỹ Scottes beinge a nacyon come oute of Irelāde (as Gildas writeth) passe

ouer into Bꝛitayne, and finding the lãde deſtitute of men of warre, whiche either were all ſlayne by tyꝛauntes, oꝛ waiſted by lõg warres in other countreys, entred the Iſlond & makinge league with the Pictes, pꝛeuayled ſo at length, ꝑ they obteyned all ꝑ Noꝛth parte of Bꝛitayn in poſſeſſion, callyng ꝑ coũtrey Scotlande, and themſelfes Scottes. And this was the thꝛid nacion ꝑ Inuaded this Iſland: Firſt cominge out of Scithia into Irelande, and fꝛoine Irelande into the Noꝛth partes of Bꝛitayne. The Capitayn and leder of this people (as Beede witneſſeth) was one Rewda, albeit the late Scottiſhe Cronicles fet a muche further beginnyng, whiche I wyll touche

touch in his place. But if we be-
leue Beede, a man for hys liuing
and learning, reconed in the nũ-
bre of sainctes, and of ecclesiasti-
call writers, called Venerabilis,
the comming of the Scottes in-
to Britayne was not vntyll a-
bout ỹ yere of Christ. cccc. xliij.
which was long after the com-
ming of the Pictes: to whose opi
nion, though he was a Saxon,
I would soner assent, then to the
new fonde fables of our Scot-
tishe Poetes, framed vpõ phãta
sie, without auctoritie precedẽt.

AND for the further prose of
this Monarchie, it is reade in
the tyme of Lucius, whiche was
the firste christen kynge of the
Britaynes, as is said afore: ther
were in Britayne. iii. high Pre-

stes or Bishoppes, Idolaters, of the Heathen religion, called Archiflamines, and .xxviii. other inferiour Bishoppes of thesame superstition, called Flamines: In stede of whom, this godly King, ordeined as many Bishoppes of Christes religion, & thre Archebishoppes, placinge the first at Londō, the second at Yourke, and the thirde in the citie of Legions, whiche at this day is called Chester. To the prouince of Yourke, there belonged all the Northe parte of Britayne, now called Scotlande with the orcades. And notwitstanding all the mutatiōs, happening in processe of yeres, yet al the Bishops of those countreys, came vnto Yorke to becōsecrated of ỹ Arch

bisshop

bishop there, and promised obe-
diẽce vnto him, as to their Me-
tropolitane & hed bishop: albeit
by occasion of warres, they were
sũnewhiles letted so to do. And
of latter dayes, that is to saye, in
the tyme of Henry the.ij. kynge
of Englande, which was about
the yere of Christ a. M.C.&.lv.
the Englishe historie sheweth,
that Michaell Bishop of Glas-
cow, and after him, Tothadus
Bisshop of saincte Andrewes,
were cõsecrated by Thomas Ar-
chebishop of Yourk. If my coũ-
treymen beleue me not in thys
point, let them beleue the Bulles
of Paschall, Calixte, Honorius, In-
nocentius, Eugenius and Adrianus,
Bishoppes of Rome, written to
the Bishops of Scotlande, so
often

as any of theym were rebell, or would not acknowledge the Archebishop of Yourke, Primate of Scotland, for their head Bishop. This I alledge to shewe, that the two realmes at the first were not onely vnited in one Empire, but also in one Religiō the superiorite wherof, seynge it so longe continued in the English side, proueth in that part a certayn kynde of subiection in Scottes, whyche I passe ouer. But nowe hauinge sufficiently alleged to proue, that al we were Britaynes at the beginning, come of one kynde, and liuinge vnder one Monarchie, brokē by diuision and ciuil discorde, as is shewed before: there restethe to disproue the fayned alligacions

of

of the cõtrary part, which cõuey you frõ Pharao, the tyraunt of Egipt. And as it is to cõiecture, if their willes might take place, thei would bryng you vnder the seruitude of Egypte again. But before I touche ỹ argumẽt, according to my promisse at ỹ beginning, I must in part disclose the aucthors therof, whose vntrouthes, though I passe ouer, yet will they bewrey it them selfes: for it is not vnknowẽ what persons they be, that take vpon them to write stories and Cronicles, both in England & Scotlande: which for the moze parte, be Monkes and Fryers, suche as in name profesſe Religion, beyng in dede the peruerters of all true Religion. These men, is-

suyng

ſuyng from the prince of darke-
neſſe, brought vp in darkenes, & mayntened by darkenes, ſeke nothing ſo muche as to kepe the worlde in darkenes, & not with-
out cauſe: for if their ſtate ſhuld come to light, the people ſhould eſpye howe they are plantes, not planted by the heauenly Father but to be pulled vp by ỹ rootes. Which thig beig well perceiued by ỹ moſt noble king, of immor-
tal memory, Henry the. VIII. of Englande, like a prince no leſſe Godly then prudent, cleuyng in that part to Chriſtes worde, we-
ded out of his realme, thoſe wic-
ked plantes, not onely vnprofi-
table to his commō wealth, but alſo enemies to all veritie and true Religion, whoſe example, if

we

we of Scotlande, had the grace to folow, I would nothyng dis=paire of an honorable and God=ly concorde, betwene bothe real=mes in shorte time: & that with=out suche warre and effusion of bloud, as this deuillish genera=cion hath procured. But to the purpose, these men (I saie) after sathā was let lose, & had filled ỹ whole world full of tumult & se=diciō, ragyng with fire & swor=de against the Gospel, (which euen then began to geue light in Bri tain) as Oules not apperyng in the day, nesteled thēselfes in the nighte, of that ignorāūt worlde, hauyng as mete a tyme to crepe into the consciēces of the simple Britaynes, as euer Saxons or Danes had, to inuade their lād

and

and countrey. So apperyng to theim with a viſor of ſimplicitie and holines, ſemyng lãbes outwardly, and neuertheleſſe Wolues inwardlie, gat credite of vertue and Godlineſſe: And ſeeyng the Coccle, whiche their father Sathan had ſowen emong the Corne, ſo faire commyng vp, becauſe the harueſt ſhould be weedes, watered the yearth, with ſuche abundante ſhowers of lyes and fables, that the wedes ouergrowyng ỹ corne, the cropp was accordyng to the ſeede, and with ſuche kynde of breade haue thei fedde the ſilly people, vtteryng their dreames and inuencions, in ſtede of trouthes & verities. For as kytes bryng furthe no culuers, no more can the father

of

of falshed bryng furthe children of truthe, qualis pater talis filius, thei then beyng the impes of so euill a tree, muste of congruence bryng furthe fruite, like to them selfes, whiche was well sene in those dayes: For what through mischiefe & mortalitie, raised by theim on the one side: And what through preaching lies & phantasies, on the other side, not only Gods woorde, but also all other knowledge, hath been obscured: whereof ensued vniuersal ignorãce, who, being ioyned with error, brought furth an vnhappie babe, called contenciõ, whõ thei haue moste tẽderly fostered euer since: not onely ministryng matter thereof, in pulpittes and stoles, but also in their stories and

chronicles, myngelyng theſame with ſo many ſedicious falſhodes, as it is in doubte, whether the lines or lies bee mo in number. And becauſe it were long to reherſe al their leſynges and vanities, beyng to many to be well numbered, and to apparaunt to be hidden (for all bee poudered with like peper) yet in the Scottiſhe ſtory a greate part of their practiſes is to bee ſeen, and that eue̅ at the very beginnyng, wher at, if thei ſtumble, what ſhall we iudge of the reſte. If the matter wer onely Poetical, or vpon deſire to ſhewe an auncient beginnyng, it might happely be borne and yet ſcarſe in a ſtorie, the law whereof, is to affirme nothyng that is falſe, to hyde nothyng

that

that is true, neither to bee ledde with fauor, ne hatered. But seeyng the thyng is doen of a sette purpose, for norishyng diuision in the twoo Realmes, I cannot ouer passe it with silence.

GATHELVS sonne of Cecrops, kyng of Athens or Argiues, beeyng banished oute of Grece, with certain other fugitiues cam into Egipt, in the time of the greate tyraunt Pharao, whiche persecuted the childrē of Israell. In his dates, the Wootes entered into Egipt, and had broughte the lande vnto vtter ruine, had not the kyng by gods commaundemēt, committed his armie vnto Moses: But after that Gathelus was come, and had wonne a battail against the

» Moozes, Moses and his cõpa=
» ny grewe out of fauoz, and were
» fain to flee out of Egipt into In
» de. Then was Gathelus made
» lieuetenaunt of Pharaos army,
» and foz his valeaũt seruice, ob=
» teined Scota the kynges sister
» in mariage, with all the landes
» lately taken from the people of
» Israell. After the deathe of this
» Pharao, reigned his sonne Bo=
» choris, whiche oppzessed Gods
» people with moze tyzanny, then
» his father did. But after ẏ God
» had sent greate plagues emong
» the Egipcians, Gathelus vnder
» standyng by the pzophetes, that
» greater were like to folowe, foz=
» sooke Egipte, & in the yere of the
» creacion of the wozld. iii. M. vj.
» C. xliij: Ye with Scota his wife

their

their children & seruauntes, Gre
kes and Egipcians, came out of
the mouthe of Nilus, and pas-
syng by the sea, called Mediter-
raneum, toke land in Numidie,
and after, he arriued into a part
of Spayne, then called, Lusita-
nia, whiche because of his arri-
ual there, had the name of Por-
tyngale, as one would saie, the
porte of Gathele.

THIS is a greate stomble at the threshold of the doze: for it is plain by histories, that Lusitania, was not called Portyngale, almost by a M. yeres, after this supposed tyme. But for the better triall, let vs examine the circumstaunces of the persone, time and place. And for the persone, we will admit Gathelus to

be the kyng of Athens ſonne, although no ſuche name is found in the Greke hiſtories, and wee will admitte Pharao to haue a doughter, thoughe no hiſtorie, Greke or Egipt, mencion of any ſuche. But when wee haue admitted the perſons, al the doubt is, how we ſhall couple theim in mariage. For accomptyng the tyme of Pharaos reigne, father of Scota, after ỹ Hebrues, then was ſhe in the yere of the creacion of the worlde, twoo thouſand foure hundred yeres: and by our hiſtories, Gathelus was in the yere of the creacion of the world three thouſand ſixe hundred fortie and three: whiche is differente, twelfe hundred yeres and more.

This

THIS beinge true, here were a very vnfitte mariage betwene these twoo persones, the Bride-grome beinge elder then ỹ Bride, by .xii. C. and .xl. yeres. But some wiseman will saye, ỹ folke liued lõg in those daies, yet can thei not denye, but she was to olde a mayde for so yonge a bachelar, whereby I can worse beleue, that they had any childrẽ, she beinge of suche yeares. So that to make this mariage frame, either Gathelus was elder then his father, or she was yonger then her brother by a thousande yeares at the leaste. And syns the tyme of Abraham, men by course of nature, haue not cõmonlie lyued much aboue a. C. yeares. And this is ouer plaine

to be excused, as a faulte of the writer, seing the whole course of our historie, dependeth vpon ỹ tyme. If she then coulde be doughter to none of the Pharaoes, no more coulde he be sonne to any of the kynges of Athens. And in the tyme that Gathelus liued, which is alledged to be in the yeare of the worlde. iii. M. vi. C. xliii. there were no kinges in Athens, but it was gouerned by certayne Rulers, as a free estate. If this then be false in the originall, we muste iudge in the sequele, which is of their cõming into Spaine, and of their sonne Hyber afterwardes into Irelande, of whome it is called Hybernia, with all the processe of the historie, no lesse vnlikelie.

For

For if either the Spāyardes inhabitinge Galicia, or the Irishe men that now be, had comme of Grekes or Egyptians, then of likelyhode, some parte of their speache or language, should remain there. The vocables & soū des of which tōgues, be asmuch differente in sounde, as the voices of men, and the noise of dogges. But seinge this priuiledge hath been geuē vnto antiquitie, that to make their fame mooze highe and honozable, they myghte referre their beginninge to the Goddes: and thoughe the same were moze like Poetes fables then syncere histozies, yet to be taken foz true: Soo woulde not I trauaile so muche in dispzofe of these trifles, but beçause

I se, that as theiwere at the first inuented for diuision by new di uersitie of names, so thei be con= tinued at this daie for like pur= poses. Suche practises haue bene vsed in Italie, betweene Guelfes and Gibilines, and in Hollande betwene Hukeis and Cabellawes, and otherwhere by newe founde names, inuēted by the chyldren of perdicion, to set vs at diuision, euen as they, by diuersitie of sectes & names are diuided from the vnitie of Chri= stes religiō. I nede not to name them, for those cōpaniōs, be wel enough knowne by their coates and hodes, whome as I do not reproue of hatered to their per= sones, no moore do I impugne their histories for enuy at oure nacion,

nacion, whose honor if I should not earnestly seke, I mought be compted moste vnnaturall, but that I se what sedicion is sowen by ouer much credite vnto their fables and inuencions, which I suppose hath been a greate lette to the cõcorde, ẏ all good mẽ desire. For seinge the beginninges of people cannot be certainely knowen, but onely vnto God, whiche was afore al beginning, it shalbe better to admitte some thinges for true, the contrarye wherof cannot be proued, then to labor in vayne, where ẏ truth cannot be tried. But this thing which is apparauntelye false, repugnaunte to reason, and not onely against al other histories, but also contrary in it self, yea &

againste

againſte the ſcripture, founded vpō falſehode, mainteined vpō malice, and ſette forthe to the diuiſion of two Realmes: I thoughte it no vnprofitable labor, to impugne, lamentinge, that in a Chronicle ſo exactelie written, & ſo eloquentelie ſet furthe, there ſhoulde wante veritie, the cheife grounde of al hiſtorie: whiſhing vnto the aucthor, aſmuch wante of malice & affeccion, as he hath plentie of witte and learninge. An other arguinēt I gather out of the ſame hiſtorie, where it is confeſſed, ỹ after the Britaynes inhabiting Scotlande were expulſed by the Pictes, thei with their wiues & childrē, fledde into Ireland, where thei continewed xlv. yeares together. Duringe

which

which time, by reason of byynge and sellig, marryng, and other trauffique with the Irishe people, their name & toũgue was a great part altered & lost. Yet, as our histories shew, the posteritie of those people, comming afterwardes vnto ỹ possessiõ of their countrey, to kepe in memorie of what kinde thei were come, called them selfes Realbines, ỹ is to saye: Albines again, for a knowledge (as it should seme) aswel of their kindered, as of their restitutiõ & cõming againe: which is a better proofe to shew vs discẽded of Albanactus, (according to ỹ English historie) then to saie, ỹ Realbines, is vnderstãded, kinges of Albion (as the trãslator of Boetius historie interpretethe.

As

As though it werlike, that those fewe, whiche had put foote, but in the smalleſt and moſt barrain porcion of the Iſle, ſhould call thẽſelfes kinges of Albion, when thei neither came in by conqueſt ne reigned ouer any people, but occupied a waſt part of the land not beynge inhabited, as in the thirde Chapiter of his Chronicle appereth. But how ſtandeth that with reaſon, that Britayne beyng inhabited by the ſpace of vi. C. yeres afore their comyng, ſuche a countrey ſhoulde lie deſert, and eſpecially vpon the ſea coſtes: Whiche liyng open to other landes, and ſoneſt ſene by theim that saile, muſte of likelyhode haue inhabiters, before the inner parte of the countrey. I

ſaye

saie no more, but, Mendacem oportet esse memorem: He that should tell a lye, had nede to haue good memory, least his matter appere like a Weremaide, beginnyng with a woman, and ending with a Fishe, as when the ende of the tale is repugnaũt to the beginnyng, and the middes agreable to neither of bothe. And doubteles it is no smal masterie to hide a lie: for apparell hym neuer so faire, his ragges will appeare, packe him neuer so close, the bũdell will breake, write hym or speake hym, and his aucthor is bewraied, as a Ratte, is by squekyng: And though he bee allowed for a season, yet at the ende, tyme will trie hym, whereof ensueth greate preiudice to the au-

thor:

thoꝛ: Foꝛ though he ſale afterwardes true, none will beleue hym.

IF I ſhoulde here entre into declaracion of the righte & title, wherby the kynges of England claime to be ſuperioꝛ loꝛdes of Scotland, I ſhould of ſome be noted, rather a confoũder of our liberties and fredomes, then a conſeruatoꝛ, (which name I had late). But foꝛ ſomuche as the ſame is ſo exactelie ſet furthe in an Engliſhe boke put in Pꝛinte in the yere of oure Loꝛde .1542. at the beginninge of theſe warꝛes, called: A DECLARATION, conteynyng the iuſt cauſes and conſideracions, of this pꝛeſente warre with the Scottes, wherin alſoo appereth the true

and

and right title, that the kynges moſt royall mateſtie hath to the ſouerayntie of Scotlande: as nothynge can be ſayde moze in ſo fewe woozdes, I will referre all indifferent readers to theſame booke, thinkinge it nedeleſſe to ſpēde any moze time, in a mat ter ſo well proued: Neuertheleſſe I will ſomewhat touche a point oz two, to geue occaſion to all ſuche my contreymē, as minde the honoz and quiet of Scotlande, to conferre my ſaiynges, with our hiſtozies, and to iudge the matter without affeccion. Wherof ſettinge a parte the ozder deuiſed by Brutus at the firſt concerning the diuiſion of Bzytayne, betwene his ſonnes, with the Superiozitie ſuppoſed in ȳ

eldeſt, and ſubiectiõ of the other two, pretermitting alſo the conqueſt of the whoole Iſlande by Romaines, and the title deriued froine the greate Conſtantine: letting paſſe alſo the ſundry homages and recognicions of ſubiection, made to Arthur, and other kynges of the Britaynes, and after him to Oſbright, and the Saxon kynges ſucceſſiuely, whiche be at large expreſſed in the Engliſhe and Briton hiſtories, and affirmed alſo by Marianus, our countryman, whoſe authoritie is not light, if all theſe were of no credite, (as they muſt nedes be of great, howe ſoeuer we eſteme them) yet in my iudgemẽt our awn writers, wherin they labor moſt to impugne the cauſe

cause of England, do moste aduaunce it: and therfore in thys parte, I will grounde me vpon them. They agre al vpon. xviii. homages & knowledges of subiection and allegiaũce, made by the kynges of Scotland successiuely, vnto the kinges of Englande, and many of them within late memorie. Which homages, though some of them, either following their phantaseis, or fearing to offende our kynges, alledge to haue been done, somewhiles for Cumberland, & somewhiles for the Erledome of Hũtingdon: yet the time cõsidered, they declare, that such actes were doone by oure kynges, afore any of the sayde Erledomes were in their possessiõ, wherby they

must be vnderstande absolutely done, for the realme of Scotlande, and in that pointe I referre you vnto the readinge of Marianus: And of latter dayes, synce that those Erledomes were taken from vs by Englishmē emong other, kynge James the first, did homage, to kyng Hēry the fourthe of Englande. The woordes and fourme of whose homage, who so liste to peruse, shall well perceiue the same to haue been made, neither for any of those Erledomes, neither yet for any other holde, but merely, for the crowne of Scotlande, whiche aswel he as other, knowledged to hold of ỹ king of Englande, as superior lorde. The recordes remaine, the seales & subscriptions

scripcions be so many, so aunci-
ent, and so faire, as cannot ligh-
telie be counterfaicte. But some
peraduēture will say, that many
of those homages were done by
force and compulsion: I aun-
swere, thoughe it might be, that
some of theim were soo done, yet
all could not be. For our Cron-
cles specifie ỹ those .xviii. kiges,
were in Englande, which no mā
can iudge to haue come all thi-
ther by force, and all those dyd
homage there, and those homa-
ges, well nere all, appere to ha-
ue been made for the croune of
Scotlande, if we beleue the re-
cordes of Englande. And if any
saye, that they be counterfeited,
I thinke it soner said, then pro-
ued. And touching the compul-

tion and force, I saye, thoughe some of our kynges might be cõ pelled by feare, yet howe coulde all be: or coulde an whole Parliament be compelled? Is it not manifest, that when question arose, vpon the title of the croune of Scotlande, betwene Balliol. Brue, and Hastynges, was it not decided by Edward the fyrst, king of Englande, as competent iudge in that case? But here it is sayde agayn, that he was iudge in that case, not of righte, but by consente of the parties. Then loke well to the woordes of the compromisse, which nameth him superior lord of Scotland. And this was done in Parliamente, by consente of the thre estates, which of likelyhoode could not be all

be all compelled. In which cau-
se, I am partely ashamed, of the
impudēt vanitie of our writers,
whiche raile without reason a-
gaynst the iudgemēt of Edward
in that plea, as corrupte & false.
This I saie, that if the Judge-
ment were to be geuen agayne,
neither Mynos, Lycurgus, nor Salo
mon, (whose iudgementes in hi-
stories be so celebrate) dyd euer
geue a more true, a more perfect
or a more rightfull sentence, ei-
ther by the ciuile lawes, or by ỹ
practise and custome of Scot-
lande, or any other reasonable
lawe, and take the case, euen as
they propone it. But then we
haue an other euasion, which is
to alledge prescripcion, because
those homages haue not been

done within memorie. To that I aunswere, that thoughe prescripcion serued in that case, (as it doth not) yet the warres made from tyme to tyme, counteruaile a possession thereof: In whiche pointe lette vs be well aduised, what we saye, leaste by fleynge the smoke, we fall into the fyre. For once admittinge hym superiour kynge, no prescripcion wil serue agaynst hym. The texte is common, and no more common, then allowed, almoste in all lawes. Nullum tempus occurrit Regi: Time cannot preiudice a kyng.

MOREOVER, I note this, that the kynges of Englande would neuer make peace with vs perpetually, neither as lawfull enemies, but admitted a truce,

truce, or an intermission of warr for a tyme, alwaies exceptyng, Lorne and Lundie, and with a caution to saue their title and right. Our awne Recordes and registers approue this: howbeit let no man iudge, that myne entent is herin to pleade the cause of Englande, (for that I neither can doo, ne profesſe to doo) but onely to geue light to suche, as liste to seke; that the matter is not so cleare on our side, as oure writers would haue it seme, and therfore, I would ẏ men should weigh the querell indifferently, and without affeccio, and not to leane more on the one side, then on the other. For the title, which I alledge, is neither deuised vpon phantasie, worne out with

age, introduced by conqueſt, ne enforced with force or compulſion: but grounded vpon truth, doen within memory, wrought by conſente, and agreyng to all iuſtice, equitie, lawe, pacte, and promiſe, not doen in priuate, but openly, and not by a tew, but by a multitude, vpon a greate deliberacion, and that in parliamēt: whiche title enduceth no ſeruitude, but fredome, libertie, concord and quietneſſe, and ſerueth aſwell for Scotlande, as Englande, makyng equalitie without ſuperiorite.

AT the parliament holden at Edinbrough (immediatly after the death of our laſt kyng) wher al the lordes, thother ſtates and orders of our realme wer aſſembled

bled (sauing the Erle of Argyle that appered there by his proctor, sir Jhon Cãmell): The mariage betwene our Princes, and the kynges maiestie of Englãd, kyng Edward the. vi. (then beyng prince) was fully concluded by aucthoritie of thesame Parliament, al thassentes of thesaid states and Orders, concurryng therunto. The whiche, for more faithe & testimony of the thyng, was also confirmed by writing, vnder the greate seale of Scotlande. Maie there be any thyng of greater aucthoritie, force, or euidence, any title more righteous, then this: graunted, not by our auncestors, but by our selfes, and to a prince now liuyng, not in tyme oute of mynde, but

euen

euen now these so fewe yers fre-
shely paste, not rashely, or sodai-
nly, but by greate and delibe-
rate aduisemēt, and thesame not
of a fewe, but of all the states of
the realme, assēbled not at al ad-
uentures, but solēpnely in parli
amēt: a thing no doubt, instilled
from the almightie, and thesame
our moste merciful god, into the
mindes of ỹ workers thereof, to
haue set an end to al the discord
of bothe realmes, by that vnion
and knot of mariage. And what
madnes or deuill (O moste dere
coūtreinē) hath so moued, or ra-
ther distracte our myndes, eftso-
nes to take weapō in hand, and
thesame against oure promises,
fidelities, honoures, and othes,
hauyng on oure side, no good

ground

grounde, honestie, reason, ne any iuste respecte, but onely of the prouocacion of the deuil, the pope, and his rable of religious men (as thei would seme to be) & specially those, whom we cal our auncient frendes, where thei are in deede our auncient enemies, ỹ Frenchemen. And when we shall haue well cõsidered, this attonement with Englande, & compared the same, with the league of Fraũce, and well weighed thententes & endes of bothe, we shall perceiue ỹ the one, calleth vs to an euerlasting peace & quietnes, and the other hath, and will kepe vs (if wee forsake it not in tyme) in cõtinual miserie and warres. And that maie we easily iudge, in repeting from the beginnyng

the

the causes of the one, and of the other. The Frenchmen, fearyng more and more ỹ power of Englande, whiche had so many tymes dooen theim so notable displeasures, as not onely to haue wonne of them sundry battailes (wherof for briefnes sake, I repoꝛte me to the stories) but also, for that the Englishemen, haue (as ye knowe) these many yeres, kepte foote and possession of ground in Fraunce, did besides and emōg many other thynges, deuise this one, as a chief staye for theim, to make vs of their faccion against Englande, thinkyng therby at all tymes, when either for iust causes, Englande should haue to do with theim, or thei with Englande, wee should

set

set on the backes of the Englisshmen, or otherwise anoye theim, either to force thē to withdrāwe their armie out of Fraunce, or els bee constreined for resistēce, or inuasions, to diuide their power, and so to be the weaker: euē as it hath come to passe, that the Englishemen, haue so been forced to doo, when neuertheless, it hath redounded to no lesse discomfiture of our nacion, then of the Frenchemen, their principall enemies. An euident proife and triall whereof, (partely because thynges of farther tyme and memorie, hauyng been so many and so oftē, nede not therin to be narowly sought for, and partly because this example, beyng freasshest in mynd, maie, if it

please

pleaſe God, worke moſte beſt effect) did right well appere, in the firſt voyage of kyng Henry the VIII. a Prince of mooſte worthy & famous memorie, againſt Fraunce, when we inuaded England, to haue hyndered his enterpriſe, and doen there ſome diſpleaſure, if wee had might, ſuppoſyng to haue founde at home, but ſhepherdes, prieſtes and women. At one time we loſt the feld and our kyng, (beyng otherwiſe a noble Prince and a valeaunte knight) beſides an infinite nũbre of our countreimen, few of ỹ Engliſhe part wantyng, & kyng Henry, at the very ſelf ſame time wonne the battaill in Fraunce, at the iorney of the ſpurres: and beſides that, wõne alſo by plain

conqueſt,

conqueſt, Turwayn and Turney. Now, when wee ſhall haue bothe cõſidered our league with the Frencheimen, and all the ſucceſſes, that haue chaunced to vs ſyns the concluſion of theſame, we cãnot recken how to aduaũt vs of any one thyng wee haue wõne, but of infinite loſſes, miſfortunes, ſlaughters, ſpoyles, and vtter ruyne, come thereby to vs and our countrey vniuerſal. The honor and profite, if any be, cõmeth onely to the Frencheimen, whiche ſerue theimſelfes of vs for their money: for thinordinate gain wherof, we do alwaies hazard, our honoures, lifes, and countrey, and haue loſt our frendes, naye, rather beeyng a membre of the ſelfe body with Englande, haue ſuffered our ſelf to

be diuorced & torne frō thesame, and haue so far passed our awne reason, that we haue in ỹ behalf, attẽpted to do hurte to a part of our awnselfes, if Gods goodnes towardes Englande, had not so prouided, that our power could not bee hable to aunswer, to our misaduised willes: And so farre did we estraunge our selfes, that wee could finde in our hartes to become seruile, and to bee as cō=mon hirelynges, to a forrein na=ciō. For what other thing do we but serue theim for their money, to our awne vtter destruccions, to ỹ spillyng of our awne bloud to the burnyng of oure tounes, and to the waste and spoyle of our whole natiue countrey? And at this, do the Frenchmen laugh thei take pleasure, sittyng at

home

home in securitie, excepte peraduenture thei sende a few of their cast souldiors, of whō thei make lesse accoumptes or estimacion, then of so many shepe or hogges: Howbeit, to bring vs in beleefe, that we bee in some parte of estimaciō with theim, thei make of our nacion, certain chief presidentes in Fraunce, & the kyng hath of vs, a certain numbre in his garde, for the defence of his persone, in whom, howe litle he trusteth, God knoweth, and daily experiēce teacheth. By this he maketh vs silly soules beleue, that he hath vs in singuler trust when in deede, it is but a golden and glisteryng bayte, alluryng our simplicitie and credulitie, to that Irō hoke, that hath caught and killed afore now, the moste

part of our auncestors, & now of late, no fewer of oure fathers, of our childrē, and of our kinsfolke while the Frenche, lose not a mā, but a fewe golden crounes. And yet our prēsidētes, for al the honor & aucthoritie, that thei be set in, doo serue but as Cyphers in Algorisme, to fill the place, and in stede of Jupiters blocke, sent to rule the Frogges, whereupon thei treade and leape, without feare & daunger. And our countreymen of the gard, after many peres, worne in Fraunce, haue this onely rewarde at length, to bee called of all the worlde, in mockery, Iehan de Escoce. Yet is there one thyng, wherein wee repose a certain honor, and yet in deede, is thesame one of the most dishonors, that euer we receiued

whiche was, when at thentre of a league, with Charles ỹ greate kyng of Fraunce, wee receiued for an encreale of the Armes of our realme, a trace of flour delu=ces, not considering how shame=full and dishonorable it was to vs, being so noble pleople, to de=face our aunciẽt Armes, and re=ceiue the note and token of no=bilitie and worthines, of straun=gers: On thother part, how ho=norable a thyng, this attonemẽt with Englande, were for vs, the blynd man maie se. For beeyng then (as algates we must be vn=der some one) bothe vnder one kyng, the more large and ample the Empire wer: the more hono=rable and glorious: the kyng of greater dominion, gouernaunce power, and fame: and the subiec=

tes moze renoumed, moze happy and moze quiet: the realme moze sure, and formidable to the enemies: and thei lesse eschuned and feared.

THVS beyng bothe our people and forces ioyned in one, we should be the moze puyssaunt to inuade, moze strōg to resist and defende. And our power beeyng suche also great, should be an occasion (for I wil not now speake of all thynges) to make vs fre & sure frō outward inuasiō wherof (peace beyng first betwene vs and Englande) should folowe peace with al others: In sort, as the laboryng man might safely tille his grounde, and as safely gather in the profites and fruites therof: the marchaunt might withoute feare goo abrode, and

bryng

bryng in forreine commodities, into the realme: the gouernours beeyng in tranquillitie, and not hauyng their thought and cure diuided into many sundery par-tes, should, with lesse carefulneesse and anxietie of mynde, see to the good ordre of the commō wealth, whiche neuer so truely flourisheth, as in peace: In fine, all murders, robberies, spoyles, slaughters, and desolacions, beyng the sequele, and as it wer, ỹ childzen of warre, yea, and warr it self, the Parente of thesame, should cease: in whose places should succede, peace, wealthe, quiet ordre, and all other graces and good happes. But if we be so blynd, that we will not see, and deafe, that we will not harken to these holsome admonici-

ons, when without the feare of God, and without regard of the commō weale, we shall rush still hedlong, into the fury of warre, lette vs recken with our selfes, (whose cause is moste iniust and wrongfull) what is to bee loked for, towardes vs, at the conquerors handes, seing, that we haue refused so honorable, so equall, and so easie, yea, and frendly cōdicions of peace: specially being called, not into subiecciō or seruitude, but into one societie and felowesship with Englishemen, and ỹ, by so honorable a meane, as the mariage of our Princes, with the kinges maiestie of Englande, a Prince of so greate towardnes, honor, and expectaciō, bothe for ỹ he is descēded of such parētes, and also, for ỹ those ver-

tues

tues bee all ready in hym, as the like were perchaunce, in no one prince afore: So as we may surely hope and promise to our selfes, more at his maiesties hand, then peraduenture were lawfull to looke for, of a mortall man. Then, what should wee feare at the handes of such a Prince, hauing maried our natural quene but all grace, clemencie, and benignitie, aswell for her graces sake, whō he shall haue maried, as also for those vertues, which be to his Maiestie naturall and propre. Moreouer, what other thyng is to be loked for at ỹ hādes of the succession of thē both, which shall take aswell parte of her grace, as of his Maiestie, then al gentle and louing treatment and prerogatyue, seyng frō

thesame we shal no more be strã=
gers vnto that nacion, but alwye
and as dere, as the self Englishmen. And so muche the rather, when those hatefull termes of Scottes & Englishemen, shalbe abolished and blotted oute for euer, and that we shal al agre in the onely title and name of Britons (as verely we ought to do) and the selfe realme, beeyng ettsones reduced into the fourme of one sole Monarchie, shalbee called Britayn: Then the which forme, there is none other better nor no commõ weale so well gouerned as ẏ same is, that is ruled by one kyng. The experience wherof we haue seen, euen from the beginning of the worlde, cõtinually to our time. For who so shall well consider the states of

all

all commone weales, that haue
been gouerned by mo then one,
ſhal perceiue that the ſame hath
been ỹ cauſe of their finall ruine
& exterminion. For gouernaunce
maye in no wyſe ſuffer an equal
companyon, ne any moze be di-
uided into the rule of twoo ſun-
dzie adminiſters, then one bo-
dye maye beare two heades, oz
the wozlde endure to haue twoo
ſunnes to geue lighte at once..
And that ſame appereth in all
other creatures, emonge whom,
there is any ſocietie, oz body po-
litique, wherby it may eaſily be
gathered, to be the pzimatiue de-
cre, and the due ozdze of nature.
Whiche, like as in many other
thynges, ſo doth it ſpecially ap-
pere in the ſwarme of Bees: foz
thei beyng ledde with the onely
and

and mere instinct of nature, will neither bee without one kyng and gouernor, ne yet admit any mo kynges, then one at once. And by thesame nature, bee wee taught, to repute and reckē, that body to be mōstreous, that hath twoo heddes, and no lesse is the realme, that hath twoo kynges. Then if in all thinges we shuld (as nigh as might be) approche to the likenesse of heauen, aswell in our lifes and actes, as in all our fashions, wee should not allowe the regiment of many, for that the heauenly thynges, haue but one gouernor, whiche thyng Homere (though he were but an heathē poete) semeth to expresse in these verses.

To haue mani gouernors is not good
But let there bee one ruler of Kynges

and

and one Kyng.

SVRELY, the aunſwer of Cerbane Lydyane, wherof Serinus maketh mencion in his commẽtaries, was of no ſmall grauitie & impoztaunce. Foz when Crẹſus would haue toyned his bzother with hym in the kyngdome: the ſonne (ſaied he) is aucthoz of all good thynges in the yearth, but if there ſhould bee twoo ſonnes, it wer perill leaſt their two heates, ſhould burne vp al the arth: Euen ſo, as one kyng is neceſſarie, ſo mo then one, is hurtfull. The experience wherof, (to fette examples no farther of) was wel felt in Englande, ſo long as the ſeuen Kynges reigned, as maie well appere to theim that reade the ſtozy. Herefoze dare I boldly ſaie, if theſe twoo realmes wer bzought

brought vnder one Empire and gouernaunce, wee ſhould ſee an ende of al ſtrief and warre, whi= che will neuer come otherwiſe to paſſe: And then ſhould wee haue this common weale of ours, be= yng now out of all ordre, and in moſte miſerable ſtate & condicio to bee moſte happie and mooſte flouriſhing. The whiche thyng to attein, it lieth onely in you (O moſte dere countreymen): yours is the faulte, you muſt make the amendes. And other condicions of recompenſe, then your ſelfes haue agreed vnto, wil vndoub= tedly, none bee allowed. For what other condicions ſhould Englãde receiue of vs, (hauing had ſo often experience of oure breaches of peace, of truce, and of our promiſes, which yet vnto this

this daie, we haue neuer truely kept towardes thē, as thei maye in no reason truste vs,)but in suche sorte, as they maie be assured to fynde vs constaunt, firme and stedfaste in oure promisse. Wherfore, if there remayn with you (O dere countreymen) any remorce or pitie of our torne and woful coūtrey, or of your selfes, staye betymes, while you haue tyme to do well. Recken, ỹ though ye haue offended, it is better betymes to reformme the thyng, whiche, by reason of sinistre and euill counsaill, hath been euill doen, then to stande obstinately in your most wicked and deuelish enterprise, beyng vtterly cōtrary to your faithefull promise, to your honors, & also to righte and duety: that if your awn par

ticular

ticular respectes, doo not moue you, yet haue mercy vpon youre commune countrey, youre mangled countrey, youre countrey weepinge to you with bloody teares, which your selfes do expresse, and wring out of her, and enforce her to shed. And surely in this part, I would wyshe almuch eloquẽce, as I haue good will to set out this woofull tragedy in her perfect colours: but seynge the same doeth not serue to my wyshe, I muste vtter such matter, as the dolor of my hart, and natural pitie, may minister vnto my penne, which if it could as liuely depaynt the greatnes of this euill, as myne harte doth Imagine and conceiue the same the multitude of teares, shoulde let mens yes from readyng and

extremitie

extremitie of affectiõs, disturbe their myndes from conceiuyng. Imagine you (I praye you) if Britayne coulde speake, mighte she not well saye thus: Hath not the almighty prouidẽce seuered me from the reste of the worlde, with a large sea, to make me one Islande: hath not natures ordinaũce furnished me with as many thinges necessary, as any one ground bringeth furth: hath not mans pollicie at the beginninge subdued me to one gouernoure: And hath not the grace of Christ illumned me ouer all, with one faith: and finally the workes of all these foure, tẽded to make me one: Why thẽ wil you diuide me in two: What folye, yea, or rather what contempt of God is this, ỹ ye still teare me, pull me, I tyue

me in peces: were their euer chil
dren so vnnaturall (if they were
not of the vipers nature) to rend
their mothers wombe: yea, were
there euer beastes so saluage, or
cruel, to deuour the dam: If bir
des, beastes, and all thynges na-
turall haue this reason, not to
destroy their kynde, how chaun-
ceth it then, that you beyng men
endewed with reason, bredde in
one lande, ioyned in one faithe,
should thus vnkindly, vnnatu-
rally, and vnchristenly, bathe
youre swoordes in eche others
blode: May not the example of
other landes teache you to be-
ware of diuision, to hate all dis-
corde, to abhorre intestine war-
re: May not the ruine of ỹ Gre-
kes, the falle of the Romaynes,
and the subuersion of soo many
countreys,

countreis, common weales, and states in the worlde, suffyce for your ensample: yea, may not the present sighte of my ruyne and decay, teache you to take heede: If the counsailes of wyse men, experience of other countreys, nor ȳ pytie of me your mother, your nutryce, and your bringer vp, do not moue you: Yet at the least, haue and vse some mercye towardes your selfes. Haue you not shedd enough of your awne blodde: what folye, or rather what fury is this, thus to ruynate your selfes, and to deuoure one an other, to the discomforte of me, and pleasure of your enemyes: If ye woulde set before your eyes, the exceding quantitie of blodd, that hath been shed betwene you my ingrate & moste

vnnatural childzen: you would iudge it sufficiente, & moze then enoughe, not onely to conquere Europe, but euē ỹ whole wozld. And to what vtilitie hathe all thys been spent: surely to none other, then to the mischief & destruccion of eche other, emonge youre selfes. Oh incomparable losse foz so litle gaine. I was neuer yet inuaded by foxreine enemyes, but some of my chyldzen, were the chief ayders, and onely causers therof: noz no mischiefe procured against me at this day, but by their cōsent and coūsail. Oh I an vnhappy mother of suche childzen: how longe shall these furies leade you: how lōge will you that my wyde fyeldes lye wasted, that my townes be desert and vnpeopled, that my fayre

fayre houses and castels be spoi=
led and burnt, & my people fa=
mished: I cānot accuse Romay=
nes, Pictes, ne yet Normais, but
myne awne rebellious, discordāt
and graceles childzen. O hate=
ful discord, no where doest thou
begyn, but all goeth to wrecke,
ere thou makest an end. O priuy
poyson, O familiar foo, O dis=
sembling traitor, O couerte pe=
stilence: what coulde Cæsar haue
preuailed agaynst me, if Mandru
batius a Britayne, had not bene
diuided frō Cassibolan my king:
Wil this fire neuer be quēched:
this malice neuer cease, nor your
furye neuer ende: If it be geuen
you of nature, if you sucke it w
your mother[illegible]mylke, if it growe
in you with yeares, to hurtyng
strife & warre: here this my coū=

ſail. Afore you make warre at home, ſeke your enemies abrode Purſue their lifes, ſhedde their bloode, be wroken vpon thē, kyl them, & ouercome them, & when thei be all killed, ouercome and ſubdued, then turne the ſwoor-des point againſt eche other, but not afore: and then ſhall you ne-uer ſoo doo, for you neuer yet to this daie, haue wanted enemies. But to returne to you again my countremē, whom, for ỹ natural loue, I beare to you, I cannot leaue to blame for your folyes, or rather madnes, & exhorte you to this moſte honorable, moſte godly and profitable attonemēt with Englande, who wynkynge at our tranſgreſſions, bearynge with our peruerſe waiwardenes & pardoning our to much ingra-

titude

titudehitherto, doth to her vtter moste strēgth & power, seke w al possible gentlenes, to recōcile vs & with all her endeuoure continuallye laboureth, to make vs partakers of her concorde and vnitie, her trāquilite & quiet, her wealth & luckey fortune, her cō=questes & triūphes: & finallie of all her incōparable ioyes & felicities. I shal lastely beseche and exhorte, and (as farre as the mothers aucthoritie ouer ỹ chyldrē may) adiure you by God ỹ very aucthor of all peace, Loue, Charitie, & cōcorde, to returne into ỹ right waie, out of the whiche, ye haue so long gone a straigh. Remēber (I beseech you, o most dere coūtremē) how that by this calling of vs into this vnitie, proceding plainly frō god him selfe

he woulde also vnite & ioyne vs in one religiõ. For howe godly were it, ỹ as these two Realmes should grow into one, so shoulde thei also agre in the concorde & vnite of one religiõ, & the same ỹ pure, syncere & incorrupt religion of Christ, setting a part all foude superstitions, sophistications, & other thousandes of deuilries brought in by the bishop of Rome & his creatures, wherby to geue glosse to their thiges & darknes to Gods true worde, for ỹ onely purpose to aduãce their glory, & treade Gods word vnder fote, to vtter their fylthye merchaũdise, & to sclãder ỹ precious ware & Jewels of ỹ scripture: & emõges ỹ rest, to destroye Gods peace, & ringe their awne alarmes, against his moste glorious

rious victory on ỹ Crosse, throu-
out the worlde. And I wote not
whether firme cõcorde be other-
wise more surely mortized in mẽs
hartes, then whẽ it procedeth of
ỹ true knowlege of Gods word,
which doth in so many passages
repete vnto vs, peace, peace: lo-
ue, loue: charitie, charitie: & re-
prouceth warre, hatred, & discord,
seedes doubteles scatered by ỹ
deuil, through those monsters of
men, that profesſe preposterous
religion, to stirre aswell all o-
thers, as also most specially, you
my coũtrymẽ most of all, to this
diuisiõ & roare, wherin thei (fea-
ringe the worthy fall, wherwith
God threateneth thẽ, which they
now perceiue by others exãples
to hãg ouer their heades) deuise
by hooke & by croke to kepe you

ſtil occupied in miſtruſt of your beſt frendes, caſting before your eyes, myſtes, ſhadowes, & colors (ſuche as Juglers vſe to doo) to thende, leſt if you ſhould once ſe the clearnes of Gods worde, you ſhould then encline to ỹ of your ſelfes, and moſt eaſily, wherunto I do now with ſo much a do exhorte you. I perceyue that the loue to my country and nacion, hath made me vnawares to haue wandred further, then at the firſt I purpoſed: wherfore I wil make an ende, if fyrſt I ſhall repete that I haue already proued vnto you, that theſe twoo Realmes were firſt a Monarchie vnder Brutus, and ſoo lefte by hys order to his ſonnes, by the ſuperioritie geuẽ to the eldeſt, which forme of gouernaunce, was alſo

vnder

vnder Constãtyne. Jhaue alsoo
proued, ỹ these two realmes ou-
ght to come vnder ỹ fourme, & ỹ
kinges Maiestie ỹ now is, to be
Monarch of the same: alswel for
the superiorite, which was in his
aũcestors proued by ỹ homages
& other thinges afore alleged, ỹ
claim wherof did yet neuer cease
as also specially by force of your
awn late act of parliamẽt, wher-
by he ought of right to mary our
Princesse, thiheritrice of ỹ crown
of Scotlãde: by occasiõ wherof
we shalbe receiued, not into ser-
uitude, but ito ỹ same felowship
w̃ Englishmẽ, ỹ names of both
subiectes & realmes ceassing, & to
be chãged into ỹ name of Britai
& Britons, as it was first, & yet
stil ought to be. And how neces-
sary ỹ same fourme of the gouer

naunce

naũce of one Monarche or kinge is, you se to be more clere then the sonne, & the same to be a ready & easy meane, how both tappease al discord, which otherwise wil neuer stint, & also testablisheth vs in euerlasting peace, quiete & trãquillite: vnto whiche effectes there is verely none other meane. And ỹ thing selfe (though I should holde my peace) doth sufficiẽtly speake & avouche ỹ same to be awaye vnto both Realmes most honorable, because not only the Empire shal by ỹ occasion be ỹ more large & strõg in it self, & the King ỹ more puissant & famous: profitable, for ỹ discorde shal ceasse, & cõcord come in place, & thereby the people & cõmon weale florish & prospere: & godly for' ỹ we shal agre all in one, & ỹ same

same the true & christen religiõ.

IT remaineth now to say vnto you, that the right high mighty and excellẽt prince Edward, duke of Somerset, erle of Hertforde, Viscount Beauchãp, lord Seymour, gouernor of the persone of the kynges Maiestie of Englande, & protector of all his realmes, dominions, & subiectes his lieuetenaūt general of al his armies, bothe by lande and by sea, Treasorer & Erle Marshal of England, gouernor of ỹ isles of Gernsey and Jersey, & knight of the moste noble order of the garter: A man for his actes and worthinesse, well knowen to the world, & you, of whom you haue had late experience to your perils, & his dolour, for that, as the louyng mother, in beatyng her

childe

childe weepeth, so in punishyng you, he did it lothely, and to his griefe, because he pitied your case The said lord protector is comming towardes you, with a puissaũt & inuincible army, hauing on his side God, & the iust cause, and an intẽt, to receiue to mercy grace & fauor, so many of you, as for ẏ furthering of this mariage & his other Godly purposes, wil come in to him. And cõtrarily, to punish & correct ẏ rest, ẏ shal remain in their stubburn & wilful disobediẽce. Wherfor (o coũtrymen) cõsidering ẏ on oure part, we haue nothing but the wrõg & iniust cause, violaciõ of our promises & othes, geuẽ to England w cõceiued words, after mature & iuste deliberaciõ, callyng God & his angels, vnto witnes ther-

of,

of, who knoweth our infidelitie, & will not leaue the iniury doen to hym & them, vnreuenged. For the regard of God, for your awn sakes, & for the tendre respecte of our coũtrey, cast wisely doune ỹ armour & weapõs, ỹ you haue so fondely put on & takẽ in hand: & submit your selfes hũbly, to the merey & clemencie of so noble & benigne a Prince: who is rather come thither, louigly toembrace & receiue you, yea, & as your protector, to defẽd & assist you: then to punish you according to your desertes. But if you shal despice my coũsail & abuse his humanitie & good offers, how gẽtle & clement soeuer he be of his awn nature, thinke you for sure, ỹ God, who wil not suffre infidelite, escape lõg ichastised, wil stirze vp hys

his corage to do vengeãce vpõ you for your insolẽcie and faith broke: ẏ which I writ, not without sorow & teares: Praiig God for his pitie & goodnesse, to geue you his grace & better mynde, so as you may forsake the errors ẏ now lead you hedlong, and maie folow these good wholsome coũsailes, of your most natural, and most tendre louyng countreimã: wherby, you maie accord (as by your promises and dueties, ye ought to do) to so godly, so honorable, and so profitable condiciõs, as are now gẽtelly offered you.

H. VIII. R. MUS.

Excussum Londini in ædibus Richardi Graftoni typis Impressoris.
Anno salutis nostrę.
1547.